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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXII MARCH, 1917 No. 3

Those who think only of Japan's achievements in war, in education, in scientific research, in material progress of all kinds, sometimes question whether her religious outlook is not equally enlightened and her need for missionary teaching a thing of the past. Those American Athenians, eager to hear and to tell some new thing, who look with superficial admiration upon what they think to be the spiritual repose of Buddhism, have little conception of the emptiness of that "creed outworn." Not only among the ignorant and superstitious of the simple people but also among those qualified by education and intellectual ability to grasp the highest spiritual conceptions, is there a strong need, recognized or unconscious, of that food for the soul which can be satisfied only by the Bread of Life. Writing a short time ago in *The International Review of Missions,* Dr. John R. Mott says: "The present opportunity in Japan is absolutely unprecedented. Last April I put two questions both to the Japanese Christian leaders and to the missionaries: 'Are the educated classes as accessible now as they were in the eighties, the time when Japan might have been made a Christian nation had the opportunity been seized?' In answering, all agreed that the educated classes are fully as accessible now as they were then. The second question was, 'Are the masses as accessible and responsive now as they were then?' All the Japanese workers and all but two of the missionaries agreed that they are more accessible and responsive now than at that time." And one of our own women workers tells us: "Japanese women of all classes are much more willing to talk on religious subjects than they used to be. Many of them are really eager to know more about Christianity. They are pleased to read Christian books, and in some cases would be glad to attend church; but in the way of this there are often many difficulties. As a step towards meeting these difficulties, Miss Milliken formed the *Tanshinkwai*—a little circle whose purpose is the systematic study of Christianity. The ladies in attendance are both old and young; many young married women. Socially they belong to various ranks in society."

We give in this issue an authoritative article, written by Mrs. Wm. E. Waters, member of Central Committee and of the New York Board, and bringing to our readers, as also to those of *The Home Mission Monthly,* the decisions which can now be formulated of last year's Chicago Conference.

At the Garden City Conference of all the Foreign Mission Boards one of the speakers said impressively, "By far the most important item in mission work is the *missionary!*" Time and thought must be spent upon awakening and sustaining interest; upon raising budgets; upon the thousand problems of administrative business, but underlying all is the necessity of getting the right kind of missionaries. Every Board has been unable to find enough men and women doctors, nurses, teachers, etc., of adequate training and ability. If every one who applies to be sent out were qualified there would be a surplus, but as it is, only twenty-five per cent. of those applying can be accepted. Boards have no more solemn responsibility than to decide about this, to vote to send out

one, to hold back another. The idea used to be that foreign missionaries were ministers who went out to work as ministers do at home. Now, in the total of those sent, the number of laymen has gradually exceeded that of ministers. It is entirely owing to the foundations laid by the early missionaries that more specific training is now demanded, their success in their work has created the present situation. The East now tolerates no lower standards, intellectual and spiritual, than the West. The Church at home can only leave her gift upon the altar when it is the gift of her best. But the best are not always those who consider themselves the best. In many a simple, unpretentious but genuine and devoted Christian woman lies latent undeveloped ability, the full use of which will make her a leader and a vital force.

At the Conference with Outgoing Missionaries last June, Dr. Bovaird told them: "One foundation of happiness is health. A sound child is a happy child. If a child is unhappy it is sick. I don't know when the moment comes when that doesn't hold good! A physically sound man can go anywhere, a woman can do what a man can." More and more strict attention is paid to the physical condition of candidates for the mission field. The missionary who, from constitutional weakness or lack of care, is frequently ill is not simply one subtracted from the work; she adds her undone work to the burden which others must carry and also adds the care of a patient. Kipling says of the making of a man:

"If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on.'"

But experience shows that it is far better not to draw on every ounce of reserve strength, except when some emergency demands it. In spite of all modern precautions the missionary does face danger — plague, deadly malaria, dysentery, smallpox; sufferers from these make no effort to guard the ministering missionary from contagion. One of our missionaries in the Philippines wrote a short time ago:

"*Eternal vigilance is the price in the tropics of freedom from epidemics.* A strong centralized government in the Philippines had well nigh stamped out such diseases as Asiatic cholera, leprosy, smallpox, etc. Then began a system of decentralization. Today the worst outbreak of cholera experienced in a decade has spread over the Islands, due chiefly to laxity in local authority. One of the provinces chiefly affected has been Camarines, at whose capital reside Mr. and Mrs. Macdonald. In June a student in their dormitory contracted the disease. Mr. Macdonald nursed the boy through, scarcely leaving him for the first fifty-five hours, and saved him. In spite of the utmost precautions Mr. Macdonald himself came down with the disease, but we are thankful to report his recovery."

That authoritative writer on the Japanese people, Rev. Dr. Wm. E. Griffis, speaks in *The Biblical Review* of the mysterious way of the Spirit of God as shown in the life of Yokoi Heishiro, a Japanese of profound intellect, to whom, in the fifties of the last century, before ever a missionary came to his native country, was revealed the essential truth of Christianity. After a long life of research, this earnest thinker obtained from China a new set of books, the four Gospels, which he at once recognized as far above all the literature he had studied. He accepted Jesus Christ as the unique personality, differing from all merely human teachers and philosophers. He lived and died a witness to his faith, for his outspoken utterances of the teachings of the Gospels led to his assassination. He predicted that when Christ was openly presented to Japan the keenest minds of that country would accept him as Master. Long after his death public posthumous honors were bestowed upon this advanced thinker, and it was under the influence of his teaching that the Emperor proclaimed citizenship to a million of his subjects who had hitherto been classed as *hi-nin,* or non-human.

Our Missionaries in Japan

AND POST OFFICE ADDRESSES

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		Mrs. John E. Hail,	"	Mrs. F. S. Curtis,	Seoul, Chosen

In this country: Mrs. J. B. Ayres, Terra Ceia, Fla.; Miss Mary McDonald, Meriden, Ia.

"The Chance of a Thousand Years"

REV. GEORGE T. SCOTT

For our March issue last year Secretary Robert E. Speer, who is in charge of the interests of our Japan Mission, wrote the account of his visit at the thirtieth anniversary of our Girls' School at Kanazawa. This year Assistant Secretary Geo. T. Scott kindly gives us a strong résumé of affairs in Japan as seen from the point of view of the Board. Rev. J. B. Ayres, who has worked in Japan for almost thirty years, presents the same general theme from the standpoint of the missionaries.

A STIMULATING slogan reported as current among the ultra-imperialists in Japan is "The Chance of a Thousand Years." Today does indeed present to the Japanese Empire such a chance. The seal that for ages closely guarded that land from foreign intercourse was broken within the memory of some who read this and the sudden development of its people has been as amazing and delightful as the similar phenomenon when tightly compressed Japanese paper flowers are dropped into water; a compact race had its inherent potentiality released by contact with civilization and a highly articulated, modernized nation has sprung into place. Having joined the world family, Japan is today leagued with distant powers in war and is alert to the full development of her seventy-five millions of competent, adaptable people. She would and should avail herself of this "Chance of a Thousand Years."

The meaning which the zealous nationalist gives to this catch-phrase does not now concern us. But is there not in it a deep significance which presents an inevitable challenge to a Christian—a significance which is not political or economic and yet is thoroughly compatible with the glowing "Japanese Spirit"? From a religious viewpoint, today obviously offers Japan a unique but not a lasting opportunity.

There is now an unusual chance for Christian cultivation of Japan by her own people *from within!* The growing consciousness that the existing framework of Japanese life is inadequate for the stress of modern conditions is slowly leading to a deepened desire for higher ideals; many minds are beginning to accept the truth tersely stated by a Chinese: "Nothing can change my character from wood into steel but the Christian Church." Count Okuma, the late Premier, voiced the widening realization of the single source of transforming power when he remarked: "The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary dynamic is supplied." More recently, at a gathering in the interest of the present Evangelistic Campaign, this leader of Japan "not only acknowledged the large contribution made to the bet-

terment of society but frankly stated his own conviction that no practical solution of many pressing problems was in sight apart from Christianity."

Ignorant peasants in country villages still grope in superstition; a missionary wrote last year: "One of our inquirers worshipped the sun every morning till he heard about the true God two weeks ago; there are hundreds of sun and moon worshippers here, the whole village is dark with superstition." Sophisticated students in the city universities bask in self-illumined agnosticism, over four-fifths of those in the Imperial University in Tokyo having gone on record as sceptics or atheists. Student and peasant alike need the Light of the World, whose radiance will be viewed in this transition period with more than ordinary readiness and will be welcomed by many who honestly seek the light. In this day of decision may many more Japanese Christians come forward with the same fine heroism and consecration as that which inspires an increasing number of them to proclaim their Saviour the sole and sufficient satisfaction of the human heart. An interesting instance is the deep devotion of Madame Hirooka, a mature woman of culture, converted only a few years ago. Her rare talents are gladly given in direct, effective work

Judge Watanabe, president of the Japanese Young Men's Christian Association, Chief Justice of the Province of Chosen, formerly Korea. Courtesy of *The World Outlook*

for Christ; Madame Hirooka is a militant evangelist. Hearing that at a theatre meeting where she was to speak it was planned to omit the devotional period for politic reasons, she immediately sent word that if there were no Scripture reading and prayer there would be no address from her; the program as presented contained both.

Such workers today have a unique chance for extensive and intensive cultivation of the soul of Japan where the Gospel seed grows into a worthy plant. Seven of the fourteen honors bestowed upon educational leaders at the late Coronation ceremonies were given to Christians, as well as all three of the honors conferred on social welfare workers. Fearless Christian leadership was recently strongly supported by a quickened social conscience and public sentiment against a government order sanctioning a new quarter for licensed immorality in Osaka. To lift their great race into a leadership in internal and international righteousness, today furnishes the chance of a thousand years for the Christians of Japan.

In this task, the Church in Japan needs and seeks the loving co-operation of Christians of other lands and the present is a unique opportunity for cultivation also *from without.* Needy as is our own country in moral and spiritual matters, yet we dare not refuse to respond to the constant, insistent call of Japan, where there are about twice as many Shinto shrines and about three times as many Shinto and Buddhist priests as there are professing Christians, where each Protestant missionary, including all men and women, has a parish of over fifty thousand souls, and where there are more than five hundred cities of over five thousand population without any Christian worker, native or foreign. Now that the old forms of religion and life are being altered, the new construction work needed must be done quickly, carefully and in a thoroughly workmanlike manner; to make this possible, strong and steady reinforcement must be given to develop the present work and to extend operations out among the thirty millions who are practically untouched by the Gospel.

The message of the three-year Evangelistic Campaign is accorded an unprecedented reception; the meetings draw large numbers of inquiring listeners, and receive sympathetic comment in the public press; during the second year, one thousand special meetings were held, with 250,000 present, nine thousand inquirers being enrolled. The Church of Christ in Japan, into which our Presbyterian work is incorporated, received last year by baptism ten per cent. of its total membership. This allied evangelistic impact should become a perpetual motion without any slackening of attack, as intimated by a Japanese pastor who recently wrote: "Some of us are losing interest and enthusiasm in the Campaign. Pray for us." And shall we not help to answer our own prayers and send forward the reserves and supplies necessary to keep the battle-front strong and aggressive and to insure consistent gains by an army that grows only as it advances?

The training of competent national leaders for this task presents an essential missionary undertaking. Government education is absolutely divorced by official enactment from religion, the State institutions being practically anti-religious and often quite anti-Christian, with the majority of teachers indifferent or hostile to all religion and many of them openly opposed to Christianity. The present mission schools have furnished the Church its ministerial and lay readers, larger numbers of whom must be equipped for service. The most significant recent development in education is the new Union Christian College for Women, through which half a dozen denominations are planning to provide a full collegiate training. The Government offers no such advantages to women.

This institution will give a higher education than is now offered in any mission school for girls and it will influence strongly the thinking and living of Japanese womanhood which is responding to the call of its wider freedom. Presbyterian women are gladly accepting this opportunity to aid their sisters across the Pacific.

Let us, however, not be deceived by an opportune situation, by favorable expressions from outstanding Japanese, or by a relatively successful evangelistic effort; the Christian conquest of Japan will be a difficult task. Shintoism is declining in power, but there was a strong Shinto revival at Coronation time. A Buddhist abbot, Kosui, states: "Buddhism in Japan . . . is doomed to ultimate destruction for it is out of touch with life," and a Presbyterian missionary is welcomed to preach at a great training center for Buddhist priests; but fifty-six Buddhist sects have banded together to promote their common cause, the most conspicuous result being their new Sunday-school propaganda with methods closely copied from Christian Sunday-schools, many Christian songs being used verbatim, except that the word "Jehovah" or "Jesus" is replaced by "Buddha." The old superstitious faiths with their massive organisms have lived too long to die without a struggle and the deep-rooted prejudice against the "Jesus Religion" will not easily be dislodged.

The appeal of Japan to America was presented impressively two years ago by the Hon. Daikichiro Tagawa, a Presbyterian elder, then a member of the Diet and Vice-Mayor of Tokyo, in addressing our Foreign Board. Dramatically knocking on the desk at his side, he told how the nations of the world had knocked at the entrance of Japan persistently but in vain, until finally an American Commodore opened the door half a century ago. He then remarked, again knocking upon the desk, that for the last fifty years missionaries have been seeking zealously to open the soul of Japan, but without large success. He concluded with intense earnestness: "We plead with the Christians of America not to desist, but to persist, persist, persist knocking until the hard heart of Japan opens wide to the new day."

As followers of the loving, irresistible Christ, Who has never seen defeat, let us persist, and let us persist steadfastly now so as not to lose this "Chance of a Thousand Years."

Using the Power of the Press

THERE are many of the progressive and alert-minded modern Japanese who would not think of going to a Christian service. But there are few of them who do not attentively read a daily paper. In this respect they are not unlike many Americans of the same general type. In the United States much intelligence has been devoted to the subject of religious advertising, so that men may have glimpses of Christian truth and religious activity brought to their minds without going in search of them. In Japan also the keen-minded missionary has not failed to see and to grasp the possibilities of newspaper evangelism. Some time ago we read of a Christian Chinese paper which was running *The Pilgrim's Progress* as a serial, but more modern Christian literature is used in Japan. The Rev. Albertus Pieters writes of a plan which he has been carrying out with marked success in arousing interest in Christianity among intelligent men. He is reprinting as an advertisement in the daily newspapers a valuable compendium by a Japanese Christian, called *The Christian Belief.* It is appearing in forty-two parts, at an expense of a thousand *yen,* or approximately five hundred dollars. In this way Mr. Pieters estimates that this exposition of Christianity, put in sim-

The Crown Prince of Japan. Courtesy *The Missionary Survey*

ple and striking fashion, will reach not less than a hundred thousand people in three months. Following this example, Dr. Baird of Chosen, Dr. Zwemer of Cairo, and perhaps others, are planning to start similar work.

Of the volume reproduced in this way in Japan, Mr. Pieters says:

"In this book of a hundred and eighty pages the whole gospel is presented in the simplest possible language. Any Japanese who can read at all can understand it. I read it through and was astonished that Japanese could be made so simple and at the same time so clear and forcible. I think it must be the simplest Japanese that ever was printed. No one but a master could have written so simply. It is said that when the author had finished the first draft he read it aloud to a primary schoolboy and that he altered all the passages which the boy failed to grasp. No Dutch dominie could state the central doctrines of our religion in a more absolutely orthodox, scriptural and evangelical manner than they are given in this book. In addition it is interesting and thoroughly adapted to the common people in Japan.

"One man who was led to Christ by our advertising work was a young civil engineer who showed unusual evidence of repentance and conversion. He was taken ill some months after his uniting with the church and passed away after long suffering in the local hospital. The earnestness and strength of his faith, his peace of mind in face of his approaching death, and the way in which he sought to comfort his wife and mother made a deep impression upon all. His widow went to his home and later became the mother of a little boy. I do hope they will let her remain after the child is weaned. Divorce while the husband is living is bad enough, but it seems to me that the peculiar Japanese custom of divorcing the widow after the death of her husband, that is, sending her back to her original home and keeping the child, is about as harsh and inhuman a thing as I know of.

"The Japanese think and talk a good deal about the relation between parents and children, and a dutiful child is the model of all virtues in their moral code. But it is a code regulated entirely by the interests of the 'House,' or larger family circle, in which personal feelings or natural affection are ruthlessly trampled under foot."

An Achievement of the Chicago Conference

Mrs. William E. Waters

The Chicago Conference of November, 1915, remains, in the memory of everyone privileged to attend it, a unique experience. It was a fine gathering of Presbyterian women, Synodical and Presbyterial Presidents and members of Mission Boards, leaders from every part of the country, expressing in conference and out of it, a marked desire for co-operation, a spirit of unity untroubled by the honestly expressed and sometimes radically different opinion brought out in discussion from which issued, after a time, the "recommendations to be taken back to the Boards."

Only by the unanimous consent of the Boards could these recommendations become effective. Thoughtful Board committees scanned them sentence by sentence, word by word, and then, with carefully registered votes, returned them for codification to a committee consisting of the two chairmen of the conference, Mrs. Albert L. Berry, President of the Northwest Board and Chairman of Central Committee of the Woman's Boards of Foreign Missions, and Mrs. F. S. Bennett, President of the Woman's Board of Home Missions. The codified recommendations were sent again to the Boards for information and possible reconsideration of negative votes.

As its final and most important act, the Conference had recommended the organization of a General Committee to continue in the Woman's Boards of Missions the active co-operation in matters of joint interest which it had initiated. There was much diversity of opinion with regard to details of the proposed organization and the Boards were asked to appoint delegates to a meeting in New York, in June, 1916, to consider the whole matter. The meeting was held on June 15th, at 156 Fifth Avenue, in the Committee Room of the Woman's Board of Home Missions, Mrs. L. M. Coy, Chairman of Central Committee of the Foreign Boards, presiding. The morning meeting was devoted to unfinished business in the Chicago docket and in the afternoon there was organized the *General Council of Woman's Boards of Missions of the Presbyterian Church in the U. S. A.*

General Council represents the six Woman's Boards of Foreign Missions and the Woman's Board of Home Missions, with a membership in which these Boards are equally represented, there being one member from each of the Foreign Boards and six members from the Woman's Board of Home Missions. The Annual Meetings are held in or near New York City, between May 15th and June 15th. The officers are a Chairman and Secretary elected annually from the membership of the Council—no Chairman to serve more than two consecutive terms. Provision is made for a Secretary of Publication who shall supervise all joint publications not referred by Council to some other committee; for a Secretary for Westminster Guilds and for a Committee on Student Work. In General Council all matters requiring vote are decided by a two-thirds vote representing equally the Woman's Boards of Home and Foreign Missions. The Council considers and makes recommendations to the constituent Boards concerning matters of joint interest. All items on its docket which have been considered by the constituent Boards and received a two-thirds vote of General Council become actions and go into effect. At the meeting of General Council held last September, Mrs. F. S. Bennett was elected Chairman and Miss Margaret E. Hodge, Secretary.

"But what," you say, "is the fruit of the fine flower of the Chicago Conference? What has resulted from the Conference and from General Council?" It is true that it has taken time to work out definite policies of co-operation for seven Boards but a large body of recom-

mendations concerning Young People's Work, Missionary Education, Financial Matters, Publications and Items of General Interest is now ready to be put into action by Boards and Societies. They are recommendations from the Woman's Home and Foreign Boards as a unit and as such should simplify the work of officers throughout the entire missionary organization.

Out of the large number of recommendations let us consider a few which will indicate the tenor of the whole. Here are some items for presbyterial treasurers, "Recommend that all presbyterial treasurers close their books March 10th." "When presbyterial treasurers remit monthly, payments should be made on the 10th of the month."

Under *General Items* are Annual Standards of Excellence for Synodical, Presbyterial and Women's Auxiliary Societies. The year on which the Standards are reckoned is from March 10th to March 10th. The basis is 100 per cent., each point counting ten per cent.

The Woman's Boards of Home Missions and the Woman's Boards of Foreign Missions agree to notify each other before sending to presbyterial or synodical officers suggested changes of plan or policy in regard to any part of the work in which both are interested.

It is understood by all Woman's Boards that the contributions from Sunday-schools go to the Treasurers of the General Boards and that it is only when a Mission Band holds regular missionary meetings outside of the Sunday-school that it is auxiliary to the Woman's Boards and sends its contributions to them.

The Woman's Boards approve the appointment by synodical and presbyterial societies of Secretaries for Missionary Education who shall promote both home and foreign missions. In the local church missionary education may include the study class, the lecture course, the program meeting, the reading circle, the use of missionary literature, magazines, charts and pictures, the missionary address and missionary demonstrations. It should also include a graded system of missionary education for the young people, the promotion of giving and the development and use of service.

In a single generation, from the somewhat limited activities of the sewing circle and the ladies' prayer-meeting, the women of the church have developed a great missionary organization of societies and Boards requiring a clearing-house for their manifold activities. Such an organization is the last achievement of the Chicago Conference, the General Council of Woman's Boards of Missions whose purpose is "to secure a larger vision of the Mission work of Presbyterian women and to unify as far as possible the policies and methods of the Woman's Boards."

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At ————, Jan. 6.—Rev. C. A. Carriel of S. Brazil. Address, 1106 N. College Ave., Jacksonville, Ill.

DEPARTURES:

From San Francisco, Jan. 3.—Rev. and Mrs. S. L. Roberts, returning to Chosen.

From New Orleans, Jan. 4.—Rev. and Mrs. L. P. Sullenberger, returning to Guatemala.

From Melbourne, Australia, Jan. 16.—Miss Phyllis Kurtz to join the Hunan Mission.

From New York, Jan. 19.—Mr. and Mrs. Clark to Mackenzie College, Sao Paulo, Brazil.

From New York, Jan. 24.—Rev. and Mrs. M. A. Chappel, to join the Venezuela Mission.

From Vancouver, Jan. 25.—Dr. and Mrs. John D. Bigger, returning to Chosen.

MARRIAGE:

At Tabriz, Jan. 17.—Rev. Frederick N. Jessup and Miss Helen T. Grove, both of the W. Persia Mission.

RESIGNATIONS:

Miss Margaret E. Johnson of the Shantung Mission, China. Appointed 1914.

Rev. T. G. Henry of the Punjab Mission, India. Appointed 1911.

How the Gospel Travels in Japan. The Fukui Gospel Wagon, on which the missionary and his Japanese helpers are leading the singing of "Stand up for Jesus."
Sent by Rev. J. E. Detweiler.

What Are We Doing in Japan?

Rev. J. B. Ayres

Who are we anyhow? We are the Japan Mission of the Presbyterian Church and we number about eighty-seven people, all told. Should you try to locate us on a map of Japan we should look pretty well scattered, from the north corner of Yezzo to the southwest end of Hondo. (I am using the names I remember in the geography, not the ones we use in Japan.)

Some of us have done something, for we now work in connection with a Japanese Church, which has 31,561 members, or about thirty-two per cent. of the 97,350 Protestant Christians in Japan. These Christians are organized into about seventy-five churches, which are entirely self-supporting, and 488 bodies of Christians assisted by missions, in carrying on their church work. Several missions are united in their work, so it would be a difficult matter to say just how much of it is ours. *Ours?* Why none of it is ours—and *all* of it is ours! For it is all the Lord's, and we are His. In fact, all the missionaries in Japan are too busy getting results to spend much time figuring on who deserves the credit for those results.

In early days the accessible portion of the country was so limited that Methodists, Congregationalists, Presbyterians and Reformed all became mixed up together locally and it has not been found feasible to assign district limits to the different denominations. But an organization has been effected of all the Protestant missions which is still working and effectively looking after questions of mission comity.

Of course so large and influential a body as the Christian Church has become in Japan cannot be ignored by the Government. When Protestant

missions were young here, such men as Verbeck and Thompson were of so much assistance to the Government and made such an impression on officialdom, that the desire to see Christianity spread through the Empire, while it has had no direct official expression, has been freely mentioned in private. After the death of the late Emperor many Christian pastors claimed him as a Christian at heart, though he never took any step in public that would identify him as such. One of the ladies-in-waiting, who attended the present Emperor during his childhood, was a Christian and he is known to have expressed a preference for her above all his other attendants, on account of her kindness. But he is now so hedged about with ceremony that it is quite impossible for the public really to know his private opinions on any subject.

The Government has never really interfered with our propaganda, though some petty officials have at times used their influence and office to hinder some particular missionary; nor does it undertake to regulate our schools. The men who made new Japan pinned their faith to education, and they have done a wonderful work in organizing the present system.

This system necessitates the oversight of everything in the Empire that goes by the name of "school." For it is a paternal government and must see to it that the people are not defrauded when paying tuition for their children, nor the children led astray by false teachers. Moreover, the law compels parents to send every child to school till it has either graduated from a primary school (equal to about our sixth grade) or attained the age of fourteen years. And as the law contemplates attendance on public schools, it follows that any private school (of course including mission schools) for pupils of that age, could get no pupils unless by some arrangement with the authorities by which attendance in the private school would be accepted as equivalent to attendance in the public school. In fact there are few mission schools in Japan for children of that age. Our mission has but two, both in Tokyo, with an aggregate of over two hundred pupils.

The question of Government recognition for schools of higher grade has a different basis. In the boys' school exemption from military service was a vital point.

All young men in Japan are liable to conscription at the age of twenty-one, unless and as long as they are attending school. To change from a mission school to a Government school at the critical age is impossible, as the schools are full. So mission schools had to make themselves *schools* in the eyes of the Government, in order to get and retain pupils. We have in our mission only one boys' school, the Meiji Gakuin, with 376 pupils. But we have *five* girls' schools, at Sapporo, Kanazawa, Tokyo, Osaka and Shimonoseki, with an aggregate of 781 pupils.

The limits of this article will not allow us to speak of the devoted women who are giving their lives to the training of Japanese girls for usefulness in the Kingdom. In intellectual ability they rank with the best to be found in similar positions here. In tact, patience, perseverance, industry and endurance, they are more than human. And where else in the world can you find such an average of Christian character? Of course they are doing things! Such a body, driven by the motive supplied by the Cross of Christ, could not but make an impression.

Broadened lives, consecrated hearts, hopeful efficient womanhood goes out from these schools to work for the purifying of the corruption that is the heathen heritage of Japanese households and society. The women who seek the elevation of the sex, who fight for the home, who work for the legal and social rights of womankind in Japan, are almost to an individual, products of these schools.

Dinner at Hokuriko Jo Gakko, Kanazawa. Sent by Miss Ida R. Luther.

As to the work some of our own Shimonoseki schoolgirls are doing, let me quote from a letter written by Miss N—— to friends in the United States this fall: "I must tell you about Miss Flower who, by no means the brightest in her class, shone very brightly for her Lord this summer. After going home, she held meetings for the children there; but as the number increased from thirty to seventy or more, she was at a loss what to do. Finally she bethought herself of the fine old heathen temple nearby. Why should she not use the grounds at its front for her school? This she did all summer, holding meetings twice a week, teaching Old Testament stories. I asked her if she had no trouble? 'Oh, yes, we always have opposition. The mother of one child would not let her come, saying we would ask them to pay money at the last, and that we were only teaching them bad things. But I told the children I was teaching them only good things to help them become good men and women.' Now, these children are waiting for her to return next summer and teach them some more. No missionary visits that region and no Christian lives near, so this girl alone has the responsibility."

What shall we say of our fifteen kindergartens, with their 850 little pupils, who daily are receiving Christian instruction? Here we have a free hand and all our kindergartens have a waiting list.

In our Christian kindergartens the children are taught to fold their hands and say grace before eating their noon lunch. One little tot on going home to supper folded his hands and bowed his head. His father seeing this, said, "What are you doing?" "I'm thanking God for this food." "But your mother cooked that rice for you." "Yes, Papa, but she did not *make* it." "Well, I bought it at the store." "Yes, Papa, but you did not *make* it, God made it for us." "Strange teaching!" said the father, but he sought out the missionary and now all that family bow their heads while the father thanks God.

All missionaries are preachers, even those who devote themselves especially to educational work. Yes, even the women! They may call it a "talk" instead of a sermon, but it is preaching all the same. In churches and chapels, in rented halls and on street corners we preach and the preaching is used of God today, as it has always been. One of our own evangelists tells of his conversion thus: After work hours one evening he started to a festival, held at a heathen shrine. Finding the bridge across the river down, he de-

cided to go home rather than attempt to reach the shrine by a longer road. Noticing a crowd on the way he paused to see what was going on, and heard part of a sermon on the text, "Ye are bought with a price." He remembered nothing of the sermon, but for days the text rang in his mind. "Strange words, what can they mean?" Gradually the impression faded and when later he went to Osaka on business, he had quite forgotten them. Here, too, seeing a crowd on the street, he drew near and the first words he heard were the same text, "Ye are bought with a price." It was as though a voice had spoken from Heaven. He sought the speaker after the meeting was over, and from that night he dates his allegiance to Christ.

Some of our missionaries are practically confined to a single large city, such as Tokyo or Osaka, but the greater part of them travel through villages and towns, using tracts on all occasions. As one friend writes, "Strange uses are sometimes made of tracts, as happened in my experience lately. Meeting a man on his way to visit a very sick woman I gave him a tract. Later I learned that the woman was dead when he arrived at the house, so he put the tract in her coffin, to be cremated with her body!"

Some travel over an area of more than ten thousand square miles. But three thousand square miles is a large territory in which to itinerate, and it is impossible really to cover it in so densely populated a country as Japan. Railways help greatly, but still the greater part of the missionary's travel is by stage, by jinrikisha, by bicycle or on foot.

Progress seems slow as we record the gains from year to year, but looking back twenty years the changes seem beyond belief. The Japanese mind is becoming more accustomed to the idea that allegiance to a spiritual Master is compatible with perfect loyalty to the Emperor. More toleration is shown to Christians both in society and in the family. Persecution and obloquy still exist, but much less than in the old days.

The leaven of Christian thought is surely permeating society on many questions. We have not yet seen the terribly unjust laws of marriage and divorce amended. But the W. C. T. U. and the Purity Society are insistent that some social reforms must be made and public sentiment is growing. The difference in the position of the wife, the spirit that pervades the household in the attitude of the husband and even in the faces of members of the family circle between Christians and non-Christians, is surely forcing itself upon the attention of the Japanese people.

For Remembrance

MRS. CHAS. K. ROYS

FEW experiences test our faith more than seeing a strong worker called, in the full vigor of youth, from a desperately needy field. Is it because our eyes see so clearly the needs of this sad old world, but are so blind to the possibilities of the unfettered service of those in that Other World?

All Shantung has been shocked by the sudden death of Edna McKewan Brack, of Weihsien. Two years ago she came out with her sister Ruth, a trained nurse. Missionaries of years of experience were unanimous in the opinion that rarely have they seen two young women better fitted for service in the foreign field. Vigorous and robust in health, so keen were they in the study of the language that instead of the indigo blueness of most young missionaries during their first struggles with it, these girls are said to have "laughed their way through their first year of study." The Chinese were

quick to feel the reality of their spirit of comradeship; and in isolated villages groups of women awaited eagerly the time when Edna should have finished her language work and could go to them to lead them from darkness into His marvelous light. Nor were they one whit more eager than she! She counted the days until the tiresome time of preparation would be over, and her joy was great when she found herself on the very threshold of her work.

Edna M. Brack.

Early in the spring an old trouble, exophthalmic goitre, began to show signs of returning. But Miss Brack vigorously pursued her study and although feeling the heat of the summer terribly, in July she took with credit, a most comprehensive language examination extending even for her swift pen over three whole days, and occupying for the average student one full week. The first two weeks of September she prepared for a class in the Weihsien Bible Institute, for which work she was exceptionally well fitted by her training in the Bible Teachers' College of New York. But by this time her pulse was running so high that she was forced much against her will to try a period of rest. That two weeks of "rest" meant a small library of Chinese and English books in constant use by her bedside! And until the day she went Home, her mind was incessantly active planning and praying for the work she loved. Toward the end of September she went to Tsinan, where everything that human skill could suggest was done, but without effect. On October tenth, she quietly slipped away.

And we who have watched her progress with the language and who set such high hopes on her future? We stand and look at the fields white already unto harvest, and wonder, *wonder* why her vigorous young arms were not permitted to glean for the Master! God lift the darkness which has settled upon us and give us one reassuring glimpse of the joyous, effective service of those who have gone to that Other Field! We only see now how we need her *here;* how much she could have done *here.* Who shall say what great service she is doing for Shantung even now? May her zeal stir some strong young women at home to press out to the field to take up the work she so reluctantly laid down.

BACK FROM FURLOUGH

FLORENCE J. BIGELOW

WE had such a nice home-coming, for it was truly like coming home. When our train pulled into the long station shed at Shimonoseki there was our whole school, teachers and pupils, lined up on the platform to welcome us. The opening of school was to be on Monday, and this was Saturday afternoon, so most of the boarding pupils as well as the day pupils were there. There were many new faces, for there had been one entering class after we left.

In a week it scarcely seemed as though we had been away, for we stepped into the old tracks so easily. There was a difference in our house though, for the cook had a four-days old baby and that meant that for a few days some one must prepare food for our family of four—and that some one was I! How hot it was in the kitchen with a coal-fire when the thermometer was 103 degrees in the shade! The change from the northern route across the Pacific where we had been wearing our heaviest winter clothing, and all we possessed, to this tropical heat was terrific, but we lived through it.

You will remember Mr. Takashina, that

good man who bought all our land for us and to whom the New York board made a present. His oldest daughter is about to be married. She is a graduate of the Doshisha, Kyoto. The marriage ceremony must be performed at the groom's home, so her father gave her a farewell reception at the new Y. M. C. A. building on Monday evening and we were among the one hundred guests present. It was rather embarrassing for the poor bride-to-be, for she had to sit and listen to various speeches made to her and about her. She is a sweet, modest, attractive girl and she sat with bowed head looking at her folded hands most of the evening.

The refreshments were *osushi* and *shimko*. The former is made of rice combined with fish, eggs, vinegar and many different kinds of vegetables, besides ginger root and other things. It is really very good. The other is thick bean-soup, very sweet. We each had a box of beautiful-looking cake to take home with us. There were three pieces in each box, one in the form of a sitting stork, another a turtle and the third the moon with pine laid across it. All of these are emblems of long life. The inside of each piece was made of sweetened bean paste, which is considered the very best cake.

Shimonoseki.

[When plans were making for the erection of the new school buildings at Shimonoseki, valuable assistance was rendered to the missionaries by Mr. F. Takashina, a prosperous Christian business man of Moji, Japan. His shrewd knowledge of local conditions and prices, and his tact and resourcefulness, made possible the purchase of desirable land at far more favorable prices than foreighers could have obtained. According to Japanese custom, when the negotiations were brought to a successful termination the New York Board recognized Mr. Takashina's invaluable help by a present, and as he had met with some business reverses, this took the form of a check. Very promptly he responded with a letter in English which we are allowed to show to our readers.—Editor.]

Moji, June 20th, 1916.

Miss Mary L. Blakman, Recording Secretary of the Women's Board of Foreign Missions of the Pres. Church.

Dear Miss Blakman:—Your favour of April 25th, enclosed a fifty dollars check in, was received in due time. I am appreciated very much to have a letter of thanks and a valuable gift from the Women's Board of Foreign Missions through you. Services done for the Baiko Girls School of Shimonoseki by selecting a site and buying it up for the building of the school were nothing worth remembering for which you have bestowed a great honour upon me. I feel, however, that it was my pleasure to have such an opportunity to help the school in humble way. I hope, therefore, that I could serve the same cause of the Kingdom of God and for the School as well and see it's grow more and more in the years to come.

Finally, I am glad to tell you how the money which I gratefully accepted is invested. It is invested to build a stone monument for the ancestors of the Takashinas; by this way, it is humbly judged by us, the Women's Board of Foreign Missions of the Presbyterian Church shall be best remembered as long as the desendants of the family continue to live. May God bless the Board which you represent and your work is my earnest prayer. Remember me to the members of the Board.

Yours very truly,

高階福太郎

Our happy children said their "pieces" and sang their songs, and helped make Christmas joy. A well-known Christian orphanage was made the object of gifts and it made a pretty little incident in the celebration. The Japanese have a story of an old man who was so kind that he could make blossoms come on dead branches of trees. One boy told this story and another the story of Santa Claus, a third boy said they would be a combination of the *two* old men and both give gifts and make bare branches bloom, and try to make the world happier! Their small offerings of money had been tied in the bottom of pink paper cherry blossoms, and in a jiffy some fifty or more of these blossoms were fastened to a great branch of a cherry tree standing ready in a vase. The children looking on clapped their hands to see the blossoms coming out so fast. They added to the decorations already in place, and the exercise of giving was the most popular one on the program. Later, when the orphanage, in acknowledging their gift, sent the school a set of post-cards showing the orphans at work, in school and at play, the children were all greatly interested.

Tanabe.

(*Miss*) *Julia L. Leavitt.*

NEWS FROM THE FRONT

AFRICA

Mrs. H. L. Weber writes from Efulen: It is a great joy to be here, surrounded by the hills and our friends, and they, too, seem very glad to have us back again. One of the young men who is studying for the ministry asked why we did not have some special classes for women, to teach them how to do Christian work. I told Dr. Weber he did not know that he was touching one of my hobbies and a tender spot. I told the young man that the Bulu men were the great hindrance to our work and progress among the women, and asked him why he came to the evening class and left his wife at home. He said, "She wants to go to sleep and gets angry if I ask her to come." . . . The people here are so poor and so poorly dressed, they resort to the raffia skirts and bustles, even shorter than the present mode at home—about the same length as the trousers of the English soldiers, which must be modeled after the Highlander's kilts. Why they should choose bare knees for pushing through the thorny undergrowth of the African jungle one cannot guess. . . . A fine young headman was telling us a dream he had. His uncle had died and the people wanted to wail but he prevented them. When he went to sleep he dreamed that a man with a golden crook and a flock of sheep appeared to him, and said, "You must stop the wailing, do you think I do not know what I am doing?" He pointed to an old ram and said, "You see he is old and has done much work. Now he is weak, so I will take him," so he put the crook round the ram's neck and drew him to himself. Then he pointed to another sheep and said, "That one has finished her work and now I will take her to myself"; then to a young sheep and said, "Lest that one of my flock wander away I will take it to myself," and he drew it with the crook. Next he pointed to a baby lamb and said, "You see how white and clean that little one is, if it should mingle with the rest of the flock it might get soiled and torn, so I will take it to be with me." The headman was much impressed with his dream and told his people it was wrong to wail and make a great fuss over anyone's death, as it seemed to be saying God did not know what is best.

PERSIA

Mrs. J. D. Frame writes from Resht, in September: Did I tell you of the cholera here and of the necessity we found of closing all the work the first week in May, except our Sunday service and Wednesday prayer-meetings? It was hard to close the schools, but our example in regard to observance of sanitary principles, as well as the real danger, required that we make some sacrifices. We used all the opportunities we could find of perfecting ourselves in language work during those days when we could do little of anything else. Dr. Frame's work was more than doubled for about a month when he inoculated over three hundred people (including missionaries).

Dr. Frame and I had planned an itinerary in some of the surrounding villages until we learned that the medicines necessary for the trip had not even been sent from America or England. A doctor cannot travel without medicines, or else the people think he does not want to help them. We had been at a loss just what to do, as it is impossible for a missionary to stay well and remain in Resht for twelve months every year, but a severe attack of appendicitis such as I have had for two years, off and on, without knowing what it was, settled the problem. After I recovered we spent four weeks at Piateagorsky and were feeling much refreshed, and ready for work when we heard of the Russian evacuation of Hamadan, accompanied by all the Armenians. When we arrived home, we found our girls' school full of refugees. So work was awaiting us. My husband has been busy since then, attending pitiable cases, cholera, broken arms, malaria, typhus, and other diseases. These people came over two hundred and fifty miles, on foot, by donkeys, carriages, wagons and any way they could. They left behind their household goods, except what they could carry, which was little enough.

PHILIPPINE ISLANDS

Mrs. Warren J. Miller writes from Dumaguete: We have been transferred temporarily from Tacloban to Dumaguete. Neuritis, lasting almost three months, has made writing difficult for me. The executive committee of our Philippine mission informed us that there was great need, temporarily, for a physician to take charge of the medical work at Dumaguete, where Silliman Institute is, with its eight hundred Filipino boys. We were told that Dr. and Mrs. Langheim, who have had charge of the medical work at Dumaguete, have been obliged to return to the "States" on account of the ill health of Dr. Langheim; also that Dr. Hibbard, the president of Silliman, would not take the responsibility of opening the school for the new term unless there was a physician in charge of the hospital.

Leaving Tacloban was one of the hardest things we have ever done. We were sorry to have our growing work interrupted, for we knew that an interruption would mean a decided loss to it. However, the order came to move, and move we did. The words of the hymn, "I'll go where you want me to go, dear Lord," seemed to apply in an especial way to us at that time.

HOME DEPARTMENT

PROGRAM FOR APRIL: INDIA

"Lo! the winter is past. The flowers appear on the earth. The time of the singing of birds is come!"

HYMN: "We plough the field." (By Matthias Claudius—1782.)

DEVOTIONAL SERVICE: "Inasmuch." Matt. 25:31-46.

PRAYER: Thanksgiving for the blessing of *service* and for all that the auxiliary has accomplished in 1916-1917.

HYMN: "When all Thy mercies, Oh! my God." (By Joseph Addison—1712.)

ONE WAY TO USE THE YEARBOOK OF PRAYER: A combined map talk and history of our Missionary Work in India as obtained from the map, names and dates in the *Yearbook of Prayer*. Each member of the society to bring her own book and all stations mentioned to be located on the map. Use both April and June. This "quiz" should be short and "snappy," prearrange for answers if deemed necessary.

How large is India? What population? Which is the oldest Presbyterian Mission Station? Youngest? What living missionary has served longest?

WHAT has God wrought by His faithful witnesses through all these eighty-three years (1834-1917)?

1. For feeding the hungry:
   Agricultural Department of Ewing Christian College. See *Gospel of the Plow; Men Wanted; Missionary Review of the World*, June, page 470.
2. For sick bodies:
   How many hospitals? Physicians? Trained nurses? and Training-schools? Leaflet (3).
3. For overcoming cruel social customs:
   How many asylums for lepers? Homes for untainted children? Christmas cheer for lepers? Leaflet (4).
4. For ignorant minds:
   Where are our colleges? Boarding and day schools? How many professors and teachers?
5. For darkened souls:
   How many churches, pastors and out-stations? How many evangelists? What of the native Biblewomen? Leaflet (5). To what does the term Mass Movement refer?

PRAYER: That the Lord of the harvest would thrust more laborers into this especial harvest.

HYMN: "From Greenland's Icy Mountains." (By Bishop Reginald Heber, 1819.)

NINETY per cent. of the people of India live in the 400,000 villages. How long would it have taken Paul to visit every one at the rate of one village a day?

REFERENCES: (1) *Gospel of the Plow;* (2) *Men Wanted;* (3) *Hospitals in India;* (4) *Presbyterian Work Among the Lepers of the World; Concerning Gifts for the Lepers*, W. M. Danner; (5) *The Indian Biblewoman; her Work and Value.*

(*Mrs. Robert*) *Ellen Halliday Ranken.*
ST. LOUIS, MO.

JAPAN

To sing at March meetings to the tune of *From Greenland's Icy Mountains*

From Fuji's snow-clad summit
To far Formosa's strand
The blight of ancient error
Rests on this beauteous land;
Though rich in art and science
Her soul remains unfed,
Her famished people perish,
Denied the Living Bread.

What though they call fair Nippon
"Land of the Rising Sun,"
If o'er her darkened millions
Truth's dawn has scarce begun;
What though in transient beauty
The cherry-blossoms blow,
If few the Flower of Heaven,
"The Rose of Sharon," know?

By permission from leaflet of the Reformed Church Board.

How a Small Town Conducted a Missionary Extension Conference

MRS. CHARLES WAGNER

WHEN I think of the Winona School of Missions, I always think of the fourth verse of the forty-sixth Psalm, "There is a river, the streams whereof shall make glad the city of God." The Winona School of Missions is a river, the streams of inspiration and influence whereof shall surely make glad

the city of God and further the cause of the Master's Kingdom.

Last summer a woman of Junction City, Kansas, was privileged to attend the Winona School of Missions. The week was filled to overflowing with blessings for this woman and she returned to her home haunted by her own inability to give to her local auxiliary even a measure of what she had gained from the School of Missions. The idea of an Extension Conference filled her with awe. Would it be possible for a town of six thousand people, not overly endowed with missionary zeal, to finance such an enterprise? And then again, would it be possible to obtain one of the Winona Extension Conference lecturers for such a dubious unundertaking?

But the idea of an Extension Conference was so inviting that she could not give it up, so the matter was presented to the presidents of all the local auxiliaries and in every instance was met with favor. It was decided that each president should present the plan to her individual society and that the conference should be financed by private subscription. All the societies met on a certain Friday and after the Extension Conference plan was presented a canvass was made for funds. Eighty-six dollars was pledged, which assured the Conference, and October 22nd to 27th Mrs. H. L. Hill of New York City conducted the Junction City School of Missions.

It was interesting to watch the development of our Interdenominational Missionary Union during the five weeks previous to Mrs. Hill's coming. From an organization the sole purpose of which was to prepare and present a missionary program for the Interdenominational Day of Prayer, it grew into an organization equipped for managing in Interdenominational School of Missions. A registrar and a director of music were added to the list of officers, the executive committee formed itself into a committee on arrangements and printing, program, exhibit and telephone committees were appointed. One of the most interesting features of the School of Missions was the exhibit which was the result of the untiring efforts of the exhibit committee of five ladies. The various classes of one Sunday-school prepared large posters of missionary countries, showing the work of their denomination in these countries. So ardent did the hunt for poster pictures become that the husband of the chairman of the exhibit committee said he feared for his library, lest all of the illustrations in his books should be used for posters! One society had a beautiful map showing the work done by the Topeka Branch, to which they belong. From a space marked "Topeka Branch" on the map dozens of blue and red baby-ribbon streamers extended to various places in Asia where missionaries supported by this Branch are stationed. By the side of the map was a large poster on which were mounted the photographs of these missionaries. The pastor at the Methodist Church loaned a collection of interesting pictures of India. Over the altar two large American flags were draped and dozens of small flags of all nations encircled the organ and hung from the chandeliers. The denominational boards were most generous in sending free literature and a quantity of literature was distributed during the week. The entire exhibit was the mute expression of the interested women who were more than desirous of making the Extension Conference a success.

The Conference was advertised through the local papers and the pulpits, but the very best advertising was that done by the telephone committee. This committee obtained a list of names from each church and every lady on these lists was called up over the telephone and given a personal invitation to attend the School of Missions.

Mrs. Hill completely won the hearts of all who heard her lecture. Her personal charm and her wealth of infor-

mation, enriched by personal experience in travel, enabled her to present the cause of missions in a way that no local society could do in years of painstaking endeavor. Her Bible talks also were most inspiring and made a deep impression upon the women.

After the Conference was concluded remarks like these were heard, "I was cleaning house and did not attend all the meetings. If I had realized what the School of Missions was really going to be, I should have arranged my work differently. Next year I do not intend to miss a meeting"; "Next year we shall put aside social affairs, household duties, everything to attend the School of Missions!"

The total registration was 262, the total attendance at the afternoon meetings was 621, and the total attendance at the two evening meetings was 1,290. This year no extensive advertising of the Conference was attempted in the neighboring towns and only thirteen out-of-town ladies were in attendance. Next year, however, we hope to work up a much larger attendance from surrounding towns.

What has the School of Missions meant to the women of Junction City? It has brought about a fine spirit of cooperation and harmony among the women of the various missionary societies; new courage and new enthusiasm to all of our local societies; the preparation of the missionary posters has increased the zeal for missions in the Sunday-schools, for the "poster fever" has spread; through the inspiration of Mrs. Hill's Bible talks a women's Bible class has been organized and we know that individual lives have been touched and quickened. *Was it not worth while?*

JUNCTION CITY, Kansas.

SUMMER REST FOR MISSIONARIES

THE Presbyterian Association, Chautauqua, N. Y., has an equipment which combines reading, writing and assembly halls, and includes a Presbyterian Home for the free occupancy of home and foreign missionaries of the Presbyterian Church of the U. S. A. Chautauqua season opens about July first and closes about August 29th. It offers unequalled advantages for health and rest, with sermons, Bible studies, lectures, concerts and classes. Missionaries find here the opportunity needed for repair of mental and physical energy. The management of the Presbyterian Home is in the hands of the Woman's Auxiliary, and applicants for rooms should write early to the Vice-president of the Auxiliary, Mrs. James Yereance, 67 West 55th Street, New York City, stating their services as missionaries of our Church, whether they have previously been guests at the Home, and when; also the time they would like to arrive at Chautauqua and the length of stay they desire, and forwarding a certificate from the Secretary of the Board under which they are working.

EASTER SUNDAY comes on April eighth. Our Sunday-schools will be supplied on request with a very beautiful Easter program, suit-case miteboxes and all necessary material in attractive form free of charge, by addressing Rev. Geo. H. Trull, 156 Fifth Avenue.

AN ATTRACTIVE course for all missionary women will be given in the Summer School, Midway District, St. Paul, June 13-20, 1917. Speakers: Bible study, Miss Angy M. Taylor, of Chicago; Foreign Textbook, Mrs. Lena L. Fisher, of New York; Home Textbook, Mrs. H. L. Hill, of New York; Normal Methods, Miss Mary Smith, of Minneapolis.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' Meeting first Tuesday of each month at 10.30. Prayer Meeting the third Tuesday at 11. Visitors welcome at both meetings.

PRAYER MEETING, March 20th. TOPIC: *The Church in Japan.*

"BLESSED are the pure in heart, for they shall see God." Our beloved Mrs. Charles E. Morris (Ella Benson) entered into this blessedness on the eighteenth day of January, 1917. In the midst of this life's activities the Master called her and she quickly left all to be with Him. Since 1884 Mrs. Morris has been unfailing counsellor and friend, for many years Foreign Secretary and Secretary for Missionary Candidates, and latterly Vice-President of this Society. No tribute can voice her value to the Society, her character, her beautiful personality, her spiritual strength. In every land missionaries will remember Mrs. Morris as their wise, sympathetic adviser and friend, patiently entering into all their perplexities, helping to solve their doubts and bring them to the great missionary decision. In her home life, with its beautiful hospitality, and in her church, as a Bible-class teacher, as actively inter-

ested in her own city and country, and as a perfect friend, it would seem that this dear, humble-minded disciple of the Lord Jesus had left nothing undone. Let us think of her joy, not of our loss!

Miss Cattell, our widely appreciated treasurer, has been obliged on account of ill health to resign, after twelve years of arduous and efficient work. Her physician orders a prolonged rest, and we must sorrowfully acquiesce in this decree. The following original and beautiful lines accompanied Miss Cattell's letter of resignation:

"My record is written, the books are closed,
And what will the total be?
Will the sum of words and deeds of these years
Be fit for the Master to see?

Only the hand of my dear patient Lord
Can straighten each tangled spot,
His tender love alone can cover
Each error and careless blot.

Oh! Heavenly Father, accept, I pray,
The little that I have done,
And multiply all an hundred-fold,
Through Jesus Christ, Thy son."

S. W. C.

Books at Headquarters close March 15th, all later payments will be counted in the following year. Up to January twentieth, the receipts for the Latin America Fund were $508.48 and for the Siam Fund $1,183.42. This is only an indication of what they will be when the contributions for the last quarter of the fiscal year are gathered in! No Presbyterian woman can afford to be left out of this wonderful forward movement, so please remember to Pledge and Pay Promptly!

The legacy of five thousand dollars left to the Society by Mrs. R. M. Wylie of Baltimore, one of our Vice-Presidents, enables us to build the Woman's Ward of the Chieng Mai Hospital, Siam, as a memorial to her.

Miss Anna Vlachos, formerly of the Pennsylvania State Sabbath-school Association, has been elected treasurer.

Recent missionary visitors, chiefly during the Week of Prayer, were Rev. Dr. and Mrs. S. M. Jordan, Persia; Rev. and Mrs. Welling T. Cooke and Mrs. W. E. Smith, Chosen; Miss Frederica R. Mead, Miss Faries and Mrs. Horace Chandler, China. Also from China were Mrs. Law, Chinese principal of True Light Seminary, and Miss Edith Welles, a Y. W. C. A. secretary. From Edinburgh, and soon to go to China, came the bride, Mrs. John Hayes. Mrs. Nute, from Tarsus, presented the cause of the Armenians.

To our sorrow, Mrs. Robert Labaree, of Tabriz, has resigned because of ill health.

Mrs. J. H. Lee has been appointed Associate Central Committee Member, in place of Mrs. A. R. Perkins.

☞ Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A.M. Visitors welcome.

Our year closes March 15, and all money for the fiscal year must be in the hands of the *Board Treasurer* by that date to be credited in this year's Annual Report. The Treasurer is most solicitous that we have our offerings in before that date to avoid the tremendous rush of work, which comes because money is held back until the last possible minute.

The forty-sixth Annual Meeting of the Board of the Northwest will be held in the First Presbyterian Church of Indianapolis on April 17-18-19. Tuesday afternoon will be devoted to Young People's work. Some of our best missionary speakers are expected. Dr. Robert E. Speer will give the address on Wednesday evening. Each auxiliary is entitled to one voting delegate, also each presbyterial and synodical society.

Three missionaries who have spoken during recent Friday mornings, Rev. C. H. Derr of Hengchow, Miss Hilda Helstrom of Syen Chun, and Dr. Seymour of Tsing Tau, lit lamps of prayer by telling of Chinese and Korean saints who seem to be outrunning those who sent them the Gospel: while many churches here still have no woman's missionary society, women in Chosen organize for both home and foreign work; and while systematic giving and personal work are yet far from general in our churches, the sight of sheep without a shepherd moves the church in Hunan to practical giving and going.

Miss M. E. Patterson, Missionary of the Fourth Church, Chicago, and Superintendent of Nurses at Miraj Hospital, India, has returned to Canada, her home, for her furlough, bringing with her the little prince for whom she has been caring since his infancy. The child is now five years old, and very bright and interesting. The Maharajah of Kolhapur, his guardian, decided that the more invigorating air of a colder climate would benefit the little boy's health, and Miss Patterson herself felt loath to leave him with strangers in India. Hence this unusual situation. Babasahib, as Miss Patterson calls him, loves Canada, and can hardly be kept in the house at all, snow being a great novelty to him. He is looking forward to attending school after Christmas.

The Resignation of Rev. Martin Hardin from the pastorate of the Third Presbyterian Church of Chicago brings with it a very great loss to our Board. Mrs. Hardin, as Chairman of the Candidate Committee, has done much to raise the standard of our candidates and to increase their number. Her influence has been marked, too, in bringing all these young women into the closest possible relationship to the Board. Two lun-

cheons have been given in their honor, one by Chicago Presbytery and one by our own Board.

LEAFLETS ON JAPAN: *Overheard in Japan; Betty's Trip to Japan*, Part I; *Mrs. Winn; Schools in Japan; Annual Report*, each 5 cts. *Our Work with Christ in Japan; Woman's Progress in Japan*, each 3 cts. *Sketches of Mrs. J. B. Ayres and Miss Julia Leavitt*, each 2 cts. *New Faces and Forces*, 1 ct.

NEW LEAFLETS: *With Uncle Sam's Neighbors*, 3 cts. *What Shall I Render?* 2 cts. *As the Presbyterian Crow Flies Over Tokyo*, 5 cts.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE FORTY-SEVENTH ANNUAL MEETING of the Woman's Board of Foreign Missions of the Presbyterian Church will be held in the First Presbyterian Church, Albany, N. Y., from Tuesday, April 24, to Friday, April 27. There will be interesting missionary speakers, a Young People's Conference, a Conference for Secretaries of Missionary Education, a general conference for delegates, a Study Class under the leadership of Mr. B. C. Millikin, and on Wednesday evening, an address by Dr. Robert E. Speer. Miss Mary G. Janeway, 981 Park Avenue, New York, is chairman of the Credential Committee. Will delegates make a special effort to be present at this meeting, and will every one ask God's blessing on it, for there never has been a time when there was a greater call for prayer? Delegates and missionaries attending the meeting and those also who wish to secure board in hotels or boarding-houses, will kindly send applications and inquiries to the chairman of the Hospitality Committee, Mrs. Ira H. Shoemaker, 29 S. Pine Ave., Albany, N. Y.

IT was with real joy and pride that the Board members attended the January prayer-meeting, at which Mrs. E. B. Cragin presided, for life and opportunities in China were vividly portrayed by Rev. and Mrs. Charles H. Corbett, the son-in-law and daughter of Mrs. Webster, a much-loved member of the Board. Mrs. Corbett spoke of the great opportunities which Union College of Tung-Chow, twelve miles east of Peking, is facing, and emphasized the fact that efficiency of evangelization is dependent upon efficiency of education. Mrs. Corbett described her early struggle with the Chinese language and some of her interesting and amusing every-day experiences. In closing, Dr. Robert E. Speer told of four great men in China, three of them Chinese, and outstanding examples of Christian evangelization; the fourth was Rev. Dr. W. A. P. Martin, for sixty-seven years a missionary in China, to whose memory Dr. Speer paid a fitting tribute.

THE TREASURER of the Board wishes to call the attention of all treasurers, presbyterial and auxiliary, to March 15th, the closing date of the fiscal year. All contributions must be mailed in ample time, allowing for any possible delay, to reach 156 Fifth Avenue, N. Y., by that date.

LEAFLETS FOR MARCH: *Betty's Trip to Japan; Overheard in Japan; Mrs. Winn of Japan and Manchuria*, each 5 cts. *Woman's Progress in Japan; Schools and Colleges*, 3 cts. NEW: *A Missionary Pageant in Pantomime; Two Masters, A Missionary Drama*, each 5 cts.

☛ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 816 Olive Street, Room 7. Send there for missionary literature. Visitors welcome.

No feature of the church is more promising and beautiful than the response of the young people to its call. Our young men and women may know beyond all doubt, that the church of tomorrow depends largely and humanly upon their attitude towards it today. We, who are older and who are rejoicing over their enthusiasm, are praying that the enthusiasm will stand for unswerving loyalty to Christ, that so the Church may reach its highest power.

MEMBERS of our Program Committee are hoping to make the Biennial meeting the very best that has been held. It will be held in the Second Church, Taylor and Westminster, St. Louis, during the fourth week in April, beginning probably on Tuesday afternoon. Official dates in due time. The pastor of the church is Rev. John W. McIvor. For entertainment address Mrs. E. E. Souther, 5118 Westminster Place.

A NUMBER of our own missionaries will be home in the near future; come in time for the meeting. We are counting on a large representation of our membership, and hope we shall not be disappointed. One reason for the Biennial meeting was that at least twice as many would or could attend as formerly came to the annual meeting.

A LETTER from Miss Turner in Mexico, referring to conditions there, says they are as bad as they can be.

FROM SYEN CHUN, Mrs. McCune writes: "The closing of the Girls' Academy left Miss Stevens free to take charge of the School for Young Women. It is quite a change for one to be out of school work. I had that school for young women ever since we moved to Syen Chun, so I can hardly realize that I have no responsibility in it any more."

WE tenderly sympathize with Miss Ellen Parsons, whom we long ago learned to love as Editor of WOMAN'S WORK. She has recently been bereaved of a sister. The four sisters had been life-long companions in the old Josiah Parsons home in Northampton, Mass. They will sadly miss the one who has passed away, as will many friends who admired and loved her. Strong in character,

ready in service, she was an example of all that belongs to the finest type of Old New England.

Our beloved Mrs. John M. Miller, who gave some of her best years to our Board work, has been bereaved of her husband. Our hearts go out to her in her sorrow, and her many friends throughout our territory will add their sympathy to ours.

New Leaflets: *China's Redemption*, 4 cts. *Old Wang*, 3 cts. *What Shall I Render unto the Lord?* 2 cts. *Dr. James M. McKean*, of the Leper Asylum, Chieng Mai, N. Siam, 2 cts. *Twelve Christian Endeavor Missionary Programs for* 1917, 5 cts. *How Not to Have a Missionary Meeting*, Drama, 5 cts.

At the January meeting the sale of the *Yearbook of Prayer* and the textbook was reported as very encouraging.

From San Francisco

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30. Executive session third Monday. Prayer service first and third Monday from 12 till 12.30.

The Annual Meeting of the Occidental Board will take place on the third Tuesday in April, continuing for three days, Tuesday, Wednesday and Thursday, the 17th, 18th, 19th. Let presbyterial meetings (annual) be held before March 31st, if possible, and the auxiliary annual meeting early in February.

Occidental Board Treasurer's books will close March tenth each year. Let every auxiliary report to its own secretary and treasurer.

Societies are requested to appoint an agent for Woman's Work, *Over Sea and Land*, *Far West Presbyterian*, and *Yearbook of Prayer* in every auxiliary.

The Living Christ for Latin America has been the special textbook for the year. This topic should be familiar to all students of missions.

Dr. Robert E. Speer is writing a four-chapter book on *The Two Americas*, and their inter-relation from the missionary point of view; price, 25 cents.

"The Church in Japan" is the topic for March in the yearly list.

Our sympathies go out to Mrs. Arthur Mitchell, in the sudden death of her daughter Alice, who has for many years been in charge of the Woodstock School in India. She was at home on furlough.

One of our Board Secretaries has been bereaved in the death of her husband, Mr. H. H. Gribben. He is greatly missed in the Presbytery of Oakland; a genial, public-spirited, competent man in church affairs. We offer sincere sympathy to the stricken wife.

Miss Belle Garrette is instant in season and out of season in sending out mission literature to all who wish for a supply for their societies, or any who may wish for it. Her address, 920 Sacramento Street, San Francisco.

Rev. and Mrs. C. C. Herriot of Oakland, have given two daughters to the work in China: Miss Beth and Miss Grace. They have great joy in receiving their enthusiastic letters.

Our January Board meeting came on New Year's Day. Our president appointed a reception at two o'clock, instead of the usual *first Monday* meeting. Pleasant women who were strangers came and a pleasant hour was enjoyed.

Ex-President Taft said: "I never realized the immense importance of foreign missions until I left the Orient." (He was for a time governor of the Philippines.) "We have got to wake this country up to the fact that there are other people in the world besides *us;* people who have been thrust upon us, and who need our time, money and help. Christianity, and the spread of Christianity, is the only basis for a universal hope. Christianity is the hope of modern civilization, for Christianity is true democracy."

Leaflets on March Topic: *An Evangelistic Automobile in Japan*, 1 ct. *A Missionary Imagination*, 2 cts. *Educational Series*, 3 cts. *Historical Sketch*, 10 cts. *Higher Education and Wider Evangelism in Japan*, 3 cts. *Neesima Shimeta*, 2 cts. *Overheard in Japan*, 5 cts. *Our Work with Christ in Japan*, 3 cts. *Woman's Progress in Japan*, 3 cts. *Questions on Japan*, 5 cts. *Wonder Stories*, 3 cts. *The Living Christ for Latin America*, postpaid, 35 cts. *The Land of the Golden Man*, postpaid, 25 cts. *The Yearbook of Prayer*, 10 cts.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday of each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

Our annual society meetings are being held this current month. How many of our auxiliaries have measured up to our "Standard of Excellence"? Copies of this Standard have been enclosed in the last two bulletins sent to the officers of every auxiliary of the Board. If any society has not received one, or if any woman desires one, it can be obtained by writing Miss Lamberson, whose address is always found at the head of these notes.

It is the close of our fiscal year, when we take an inventory of our work as to plans, whether we can better them for the coming year; whether as individual societies we have made the progress we should; and to discuss best ways of meeting new problems—perhaps some churches have no society and see the necessity of organizing one. To all these we urge attendance upon the Biennial Board Meeting, to be held in Westminster Church, Portland, April 25th and 26th. The hospitality committee of this church is one

in truth, for it is planning a warm welcome to all who come. Each of the following societies, Presbyterial, Woman's, Westminster Guild Chapters, Christian Endeavor, Juniors and Bands are entitled to two delegates at the biennial meetings. These are the voting members of the meeting. There will be helpful conferences, and plans are formulated for a most instructive and interesting meeting. The chairman of the entertainment committee is Mrs. Orlando W. Davidson, 436 East 24th, N., Portland, Ore. Address her for entertainment as early as possible.

We all extend our sympathy to Miss Emma Silver and Mrs. C. W. Douglass of Shanghai Mission, daughters of Mrs. L. C. Silver, who passed to her reward January 6th of this year, at the home of her son in Newberg, Ore. She cheerfully and bravely made the sacrifice of her dear daughters to the great work in China, and now, without doubt, has the reward of such a mother's sacrifice. The comfort may come to these daughters that their sheaves are also hers.

LEAFLETS: *Our Work with Christ in Japan; A Missionary Imagination; O Kei San*, each 2 cts. *Woman's Progress in Japan*, 3 cts. *Mrs. Winn of Japan and Manchuria*, 5 cts.

RECEIPTS TO JANUARY 15, 1917

By totals from Presbyterial Societies

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$50.50	PHILADELPHIA, NORTH,	$10.00	Receipts from December 15th to January 15th, 1917,	$6,538.62
BELL,	30.32	STEUBENVILLE,	5.62	Total since March 15th,	142,089.43
CHATTANOOGA,	18.23	WASHINGTON CITY,	25.00	Personal Gifts to Missionaries,	25.01
CHILLICOTHE,	123.53	WESTMINSTER	250.00	Persia Relief Fund,	151.00
CLEVELAND,	954.92	WOOSTER	462.18	Latin America Development Fund,	119.56
COLUMBIA,	122.50	TENNESSEE SYNODICAL SOC.,	10.00	Siam Extension Fund,	103.59
CUMBERLAND MT.,	10.00	LEGACIES	1,489.48		
FLORIDA,	58.00	MISCELLANEOUS	2,835.74		
MCMINNVILLE,	44.00				
NEW HOPE,	38.60				

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$114.00	IOWA CITY,	$95.00	WATERLOO,	$1.50	MISCELLANEOUS,	$115.07
ALTON,	8.00	KALAMAZOO,	34.25	YELLOWSTONE,	19.00		
BISMARCK,	26.50	KEARNEY,	216.64				
BLACK HILLS,	44.25	LAKE SUPERIOR,	59.50	Total,			$6,466.56
BLOOMINGTON,	20.00	LANSING,	113.00				
BOULDER,	343.50	MANKATO,	70.05	Regular Gifts,			$6,396.56
CAIRO,	74.55	MINNEAPOLIS,	105.69	Special Gifts,			50.00
CHICAGO,	2,212.06	MONROE,	87.00	Persia Relief,			20.00
CHIPPEWA,	125.00	OAKES,	8.00				
DETROIT,	1,259.05	OMAHA,	115.90				$6,466.56
EWING,	176.80	PEMBINA,	84.25	Total Receipts, March 16, 1916, to January 15, 1917,			$77,689.71
FLINT,	50.00	PETOSKEY,	36.00				
FREEPORT,	377.25	ROCK RIVER,	5.00				
GRAND RAPIDS,	291.00	ST. CLOUD,	33.25				
HELENA,	28.50	SPRINGFIELD,	117.00				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$372.00	NORTH JERSEY,	$372.80	War Emergency Fund,	$8.00	
BINGHAMTON,	73.00	NORTH RIVER,	105.00	Latin America and Siam Extension Fund,	1,277.61	
BOSTON,	252.00	OTSEGO,	219.00	Siam Extension,	85.00	
BROOKLYN,	344.10	ROCHESTER,	5.00	Latin America,	19.00	
BUFFALO,	237.50	ST. LAWRENCE,	158.00	China Campaign Fund,	50.00	
CHAMPLAIN,	42.40	STEUBEN,	286.00			$16,162.40
CONNECTICUT VALLEY,	181.00	SYRACUSE,	427.00	Total since March 15:		
EBENEZER,	132.00	TRANSYLVANIA,	2.00	Regular Work,	$80,284.64	
GENESEE,	345.20	TROY,	181.00	War Emergency Fund,	505.00	
GENEVA,	130.50	WESTCHESTER,	215.00	Deficit Fund,	42.00	
LOGAN,	67.50	UTICA,	1,613.30	Latin America and Siam Extension Fund,	1,492.23	
LYONS,	132.45	INTEREST,	1,394.00	Siam Extension Fund,	90.00	
MORRIS & ORANGE,	905.65	LEGACIES,	2,009.12	Latin America Fund,	49.00	
NASSAU,	184.00	SYNODICAL SOCIETY OF NEW JERSEY,	75.00			$82,462.87
NEWARK,	498.00	MISCELLANEOUS,	275.00			
NEW YORK,	4,927.88					
Receipts from December 16th to January 15th: Regular,			$14,722.79			

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

HIGHLAND,	$25.50	OKLAHOMA,	$208.19	Relief Fund for month,	$8.40
HOUSTON,	51.00	MISCELLANEOUS,	10.03	Relief Fund for year to date,	227.90
IRON MT.,	2.00				
Total for month,			$296.72		
Total for year to date,			23,654.60		

MRS. WM. BURG, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.

Woman's North Pacific Presbyterian Board of Foreign Missions

BELLINGHAM,	$91.00	OLYMPIA,	$179.00	WALLA WALLA,	$98.90	WILLAMETTE,	$295.32
BOISE,	120.50	PENDLETON,	15 85	WENATCHEE,	88.00		
CENTRAL-WASHINGTON,	244.25	PORTLAND,	720.00	Total for Quarter,			$3,187.30
COLUMBIA RIVER,	48.00	SEATTLE,	848.60	Total for Three Quarters,			7,672.84
COOS BAY,	19.00	SOUTHERN OREGON,	75.75				
GRANDE RONDE,	55.63	SPOKANE,	217.50				
		TWIN FALLS,	70.00				

MRS. C. M. BARBEE, *Treas.*,
454 Alder St., Portland, Oregon.

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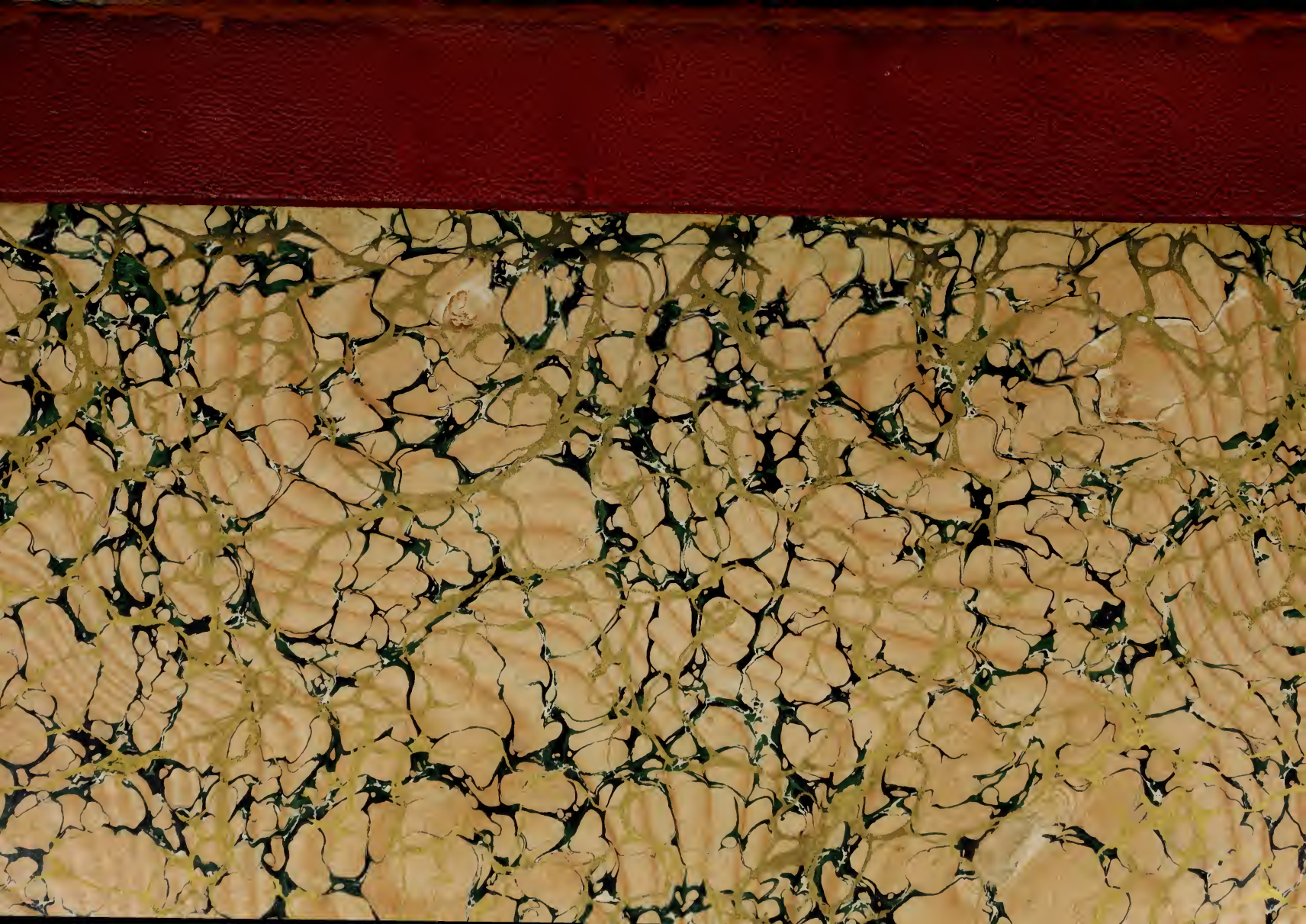
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